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ILLINOIS MINERS' AND MECHANICS' INSTITUTES

R. Y. WILLIAMS, DIRECTOR

BULLETIN No. 3

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UNIVERSITY OF ILLINOIS

ENGLISH FOR FOREIGNERS

BY

PETER ROBERTS AND OTHERS

PUBLISHED BY THE UNIVERSITY OF ILLINOIS
URBANA, ILLINOIS

The Illinois Miners' and Mechanics' Institutes were established by Act of the State Legislature, Senate Bill No. 259, approved May 25, 1911. An appropriation of $15,000.00 per annum to carry out this authorization was included in House Bill No. 895, approved June 30, 1913.

The purpose of the Institutes, as stated in the Act, is "to prevent accidents in mines and other industrial plants and to conserve the resources of the state."

In the development of this purpose, any and all means may be employed which promise "to promote the technical efficiency of all persons working in and about the mines and other industrial plants and to assist them to better overcome the increasing difficulties of mining and other industrial employments."

The administration of the Institutes is vested in the Trustees of the University. The Trustees have appointed a Director and have placed the Institutes under the general supervision of the Department of Mining Engineering of the University of Illinois.

For copies of bulletins, or other information, address the Director, Illinois Miners' and Mechanics' Institutes, Urbana, Illinois.

Publications of the Institutes:

Bulletin 1. Education of Mine Employees, by H. H. Stoek. 1914. 136 pp., 6 pls.

Bulletin 2. Outline of Proposed Methods. 1914. 27 pp.

Bulletin 3. English for Foreigners, by Peter Roberts and others. 1914. 52 pp.

Circular 1. Education of Foreign Miners. 1914. 8 pp., 3 pls.

Circular 2. Table of Mine Gases.

Instruction Pamphlet 1. Methods of Mining Coal. 1914. 96 pp., 30 pls.

Instruction Pamphlet 2. Mine Gases and Safety Lamps. 1914. 58 pp., 15 pls.

Instruction Pamphlet 3. Ventilation. 1914. 64 pp., 20 pls.

(Other subjects in preparation).

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ENGLISH FOR FOREIGNERS.

Introductory Chapter.

In arranging the conference and short course on "The education of non-English speaking people" at the summer session of the University, July 14 to 17, the Illinois Miners' and Mechanics' Institutes desired to bring this important subject to the attention of coal operators, miners, teachers, and public spirited men and women whose interest is centered in communities where a large portion of the population is made up of foreigners. It was the special aim to submit for discussion certain approved methods for carrying on this work, in order that the best results might be obtained through a uniformity in practice. The interest manifested at this conference showed that the time was propitious for the inauguration of a propaganda to help the communities of foreign speaking people in Illinois.

In order that the short course might have a special application to conditions in Illinois, a rapid survey of the State was made in June, 1914, by Peter Roberts and the Director of the Institutes. The foreign communities of Gillespie, Benld, Staunton, Marion, Herrin and Freeman were investigated, and teachers, miners and employers were interviewed.

Program of the Conference and Short Course, 1914.

July 14 10:00 to 12:00 a.m. Conference, R. Y. Williams in charge: "Helping communities of foreign speaking people." Prof. R. E. Hieronymus, Community Adviser, U. of I.; Dr. Peter Roberts, Secretary, International Committee, Y. M. C. A.; Mr. John H. Ross, Superintendent, Superior Coal Co., Mr. John H. Walker, President, Illinois Federation of Labor; Dr. C. H. Johnston, Prof. of Education, U. of I.; Dr. F. E. Held, Asst. in German, U. of I.

July 14 1:30 to 4:00 p.m. Conference. "Teaching English to foreign speaking men," with demonstrations. Dr. Roberts.

July 15 8:00 to 9:00 a.m. "Requirements in teachers teaching foreigners." Dr. Roberts.

July 15 7:30 to 9:30 p.m. Stereopticon lecture on "The foreigner and his needs," with discussion during the last hour on "How best to meet these needs," Dr. Roberts.

July 16 8:00 to 9:00 a.m. "Ethnic factors in immigrants to North America." Dr. Roberts.

July 16 4:00 to 5:00 p.m. "How to start work for foreigners." Dr. Roberts.

July 17 8:00 to 9:00 a.m. "The foreigner as an asset to industrial communities." Dr. Roberts.

In publishing the results of this conference and the lectures by Dr. Roberts the Institutes desire to spread the information as to the needs of the foreigner and the best methods of meeting these needs to every one in Illinois who is interested in this humanitarian endeavor.

Institute plans for assisting foreigners during the fiscal year, 1915.

Because of the present small appropriation, the Institutes have been able to appoint only 4 instructors, and the greater part of their time has been devoted to the conduct of regular night schools for English-speaking miners who desire to increase their technical efficiency about the mines. These instructors, however, have all been in attendance at the conference and short course, have heard and discussed Dr. Roberts' lectures, and have been trained in the Roberts' method of teaching foreigners, having supplemented this training by conducting, twice each week during the latter part of July and August, classes among foreign employees at the shops of the Big Four Railroad at Urbana, Illinois.

In case it is the desire of any community or of any person to start classes for teaching English to foreigners, the Institutes will be glad to help inaugurate the work by detailing one of the instructors to assist the local teacher in acquiring the Roberts' method and to conduct one or two classes before foreigners in order to show the details of the application of the method. Arrangements for such cooperation should be made through the Director, Illinois Miners' and Mechanics' Institutes, Urbana, Illinois.

Change in the character of mining communities§

According to the census of 1890, less than ten per cent of the mining population in Illinois were immigrants from southeastern Europe.

During the decade 1890 to 1900 there was a change in the racial composition of the mine workers in Illinois due to the development

§For a more complete discussion of this subject, see Ill. Miners' and Mechanics' Institutes Bulletin 1, Education of Mine Employees, by H. H. Stoek, pages 13-24.

of two additional sources of labor supply: (1) An influx of mine workers from other coal fields of the United States; (2) The arrival of immigrants from southern and eastern Europe. The migration from other fields in this country was made up principally of the English, Irish, Scotch, Welsh and Germans, who left the mines of Pennsylvania and other eastern mining states because of labor disputes and the pressure of races of more recent immigration who were entering the industry in those states. The European races which at the time were securing employment in the middle west were north and south Italians, Lithuanians, Poles, Russians, French and French Belgians, and a few Magyars.

After the year 1900, the movement of immigrant races of southern and eastern Europe into the middle west steadily continued, and was especially marked during the period 1902 to 1907, on account of the extraordinary development and the opening of new mining districts. During this period a movement of the races of older immigration out of the mines of the middle west to other mining localities, especially those of Kansas and Oklahoma, under the pressure of the recent arrivals, was also noticeable. In 1910 it was estimated that slightly more than one-half of the total number of employees in the coal mines of Ohio, Indiana and Illinois were of foreign birth, and that almost three-fourths of those foreign-born belonged to races of southern and eastern Europe.

The situation at the present, therefore, as regards the racial classification of mining employees, is in strong contrast to that prior to 1900, and it is evident that since that year there has been a constant and increasing influx of races from southern and eastern Europe into the mines of Illinois.

An element of danger to those working in the mines is the fact that many of the recent immigrants do not speak or understand English with any degree of fluency and almost none are able to read or write the language. Because of these facts it is probable that the instructions of those in authority are frequently misunderstood. A mine manager, for example, tells an immigrant miner, in English of course, that his roof needs propping. The miner seems to understand, but does not, and in consequence a fall of top may result in injury to the miner. Printed signs used to indicate the presence of gas or other peril, are unintelligible to many of the foreigners.

REPORT OF THE CONFERENCE, JULY 14, 1914.

Chairman, R. Y. WILLIAMS.
DIRECTOR, ILLINOIS MINERS' AND MECHANICS' INSTITUTES

The conference opened at 10:00 a.m.

The chairman, after a few remarks outlining the activities of the Illinois Miners' and Mechanics' Institutes and explaining the purposes of the conference, introduced Dr. Peter Roberts, member of the International Committee of the Young Men's Christian Association.

DR. ROBERTS:

A healthy body is one in which every function is performed without consciousness on the part of the subject. Whenever one becomes conscious of the part performed by an organ, then its action is not right—it demands attention.

The normal man is anxious to bring his organism to the highest point of efficiency within the range of the powers he possesses. He studies carefully his gifts, knows what he can best do, secures equipment to do his work, keeps on hand the necessary materials, and is always on the lookout for ideas, plans and methods, by which he hopes to reach the goal—the maximum efficiency of the organism in his control.

A community which claims to be civilized should conform to those two concepts. It is one in which every function of the municipal organism is performed without friction and against which there is no protest on the part of the members. Civilization is the art of living together in peace and good will and can be attained only when the several departments of the municipality are performing their work in a normal way.

Each community, therefore, ought to have an objective and do its best to attain that objective by the right use of its powers. It ought to get the best men to do its work, the best tools in the hands of its workers, the best material to carry out its plans, the best plans and methods known, and a consciousness that in public as well as private affairs maximum efficiency ought to be the goal. That is the ideal which each community should strive to realize in order to be in line with twentieth century civilization.

It is very apparent that many communities where foreigners live are far from realizing this ideal. There are three reasons for this failure.

1. *The absence of right ideas regarding the various people making up the community.* The town may contain representatives from four to five or even ten nationalities. The men in control are all English speaking, mostly native-born, and they think that the "foreigners" should not be entitled to the same privileges and rights as are enjoyed by the people whose mother tongue is English. This injustice permeates all departments of municipal life. In the council the foreigners have no representative; the board of health gives them little attention; in the municipal court they are at a disadvantage for they do not understand and the judge will not always try to secure interpreters who will interpret aright; the foreign quarters are invaded by constables who make their raids, and by petty politicians who manufacture votes; municipal parasites fatten on the foreigners; and the license commissioners pay no attention to the protests of the "Huns" who do not want "booze." The result is dissatisfaction and discontent in the foreign quarter and, still worse, wrong conception of democracy. Resentment is engendered. The foreigners feel that there is a discrimination against them, that they are looked upon as something less than human, and that their rights are not acknowledged. Wherever conditions of this character obtain, it is not a harmonious community. It is much the same as if a member of the body were neglected and held in dishonor. A great teacher centuries ago said: "The body is one and has many members, and if one member suffers all the members suffer with it, or if one member is honored, all the members rejoice with it." This simple but all important truth seems to be forgotten by many communities. Foreigners are human and their rights cannot be ignored with impunity.

It has been an old habit of man to think that the "foreigner" is an inferior person. The Greek and the Jew, the Roman and the Arab, looked with disdain upon peoples who were not of their lineage. That old habit still clings to men; it is to be found in many communities, and it accounts for the wrongs inflicted upon foreigners. The fundamental principle of the equality of man will not be realized until all communities acknowledge the equality of the races sending men to the United States.

2. *The mistake of not giving these men a voice in the management of the community.* There are small towns of 1,000 to 30,000 population where the foreigners and their families comprise the major part of the inhabitants. They pay the major part of the taxes, their children form the bulk of the school population, and yet they have no voice in the management of the town or in the affairs of the public school. This is not democratic and if the foreigners do not make a protest it does not mean that they approve of the oligarchical form

of government. Political parasites have said, "What do the foreigners know about politics. They know nothing of our government and ought not to have a voice in it." I lived in a mining town where the foreigners comprised 43 per cent of the population and for ten years that municipality was run by men who did no work, who did not own a dollar's worth of property, but who flourished by "working" the foreigners. It is a wrong to these men, who save their money, buy properties, build houses, cultivate gardens, and raise families, to deprive them of a voice in municipal affairs, and it is a mistake to imagine that there are not among them men who for common sense and sane practical judgment are far superior to the average ward heeler whose sole purpose in politics is to make a living.

The question is often asked: "Should these men be given a voice in the town government before they are made citizens?" The answer should be "Yes," for the same reason that women are given the vote on certain questions in municipal affairs. It is a mistake for English speaking men to believe that the Slavs know nothing of municipal government. Slavs come from villages which have a larger degree of democracy than is found in many industrial towns in America. The plan in their country is for the men in the village to come together, select a man from among them to be the chief and entrust to him the affairs of the commune, they holding themselves ever ready to assist in every possible way. That is, on a small scale, an example of the town meeting of New England, and is the same in character as the old Saxon Witenagemot, which lies at the basis of popular government among the English-speaking peoples of the world. Every industrial community would be strengthened if the foreigners who own property were given a vote in municipal affairs and if representatives from among them were given seats in common council and on school boards, so that they may have a voice in the management of the town.

This would also be a training to these men in democracy. The foreigner who has purchased a home, who raises a family, who has cast his lot in a community, is a fit candidate for the electorate. If he is given a voice in municipal affairs, he will soon learn to fall in line with the march of democracy. After he has exercised his right of the franchise in the municipality, he can later be given a voice in the affairs of the state and nation. In this way the town and the city would become training centers to aliens anxious to become citizens of this great nation.

3. *The mistake of not assembling the best ideas of the foreigners in municipal affairs.* One of the most important problems in connection with democracy has been the "Shame of the Cities." Munici-

pal government has been too often the arena where cunning rogues have grown rich at the expense of their fellow citizens. One of the chief reasons for this has been the absence of the right ideal of government management. Americans who travel in Europe see that many cities are better governed there than in the United States: commissions are being sent over to study their forms of city government; but few people have realized that among the men who have come here from communities in foreign lands there are many who know how affairs are conducted there and who could give ideas that would materially help in the solution of our municipal problems.

Every community is a cooperative effort on the part of its members to serve the best interest of all the people. The Italian is fairly well versed in cooperation and in his native country many enterprises are carried on by groups of men who have learned to trust each other and work in harmony. Nevertheless intelligent Italians in our municipalities have seldom been asked to advise as to the best way to carry out municipal cooperative enterprises. One of the best governed towns in Pennsylvania is Rosetta, which is made up wholly of Italians, who brought with them from Italy the ideas which they have put into operation.

One of the gravest charges against the management of many of our industrial communities is extravagance. Men who do not own a dollar's worth of real estate delight to spend tens of thousands of other peoples' money. There are mining towns where expenditures of public moneys have been made out of all proportion to the need of the community. There is one quality which the foreigner brings with him that will be an antidote for this tendency to extravagant expenditure. He is thrifty and if he is given a place on the managing boards of municipalities, he will exercise thrift in the use of the money which must in every instance come out of the pockets of the workers of the municipality.

If these three points are considered by communities where foreigners live, the day will soon come when each center will be a place of contentment to foreigners, because they will soon become conscious that they are taken into the fellowship of the town and are trusted as worthy members of it.

To bring about the realization of this ideal, the first step should be to teach the foreigner the English language.

Editor's Note—After introducing the subject of "Helping communities of foreign-speaking people," Dr. Roberts explained the main features of his method for teaching English to coming Americans. For the convenience of the reader of this Bulletin, this explanation has been combined with the chapter on "The Roberts' method of teaching English to foreigners," and is found on pages 37 to 42.

The Chairman introduced Mr. John H. Ross, Superintendent, Superior Coal Co., Gillespie, Ill.

MR. ROSS:

We ought to encourage this work of helping communities of foreign speaking people. The Superior Coal Company is willing to assist in all things which tend to the welfare of the foreigners in its employ. During the twenty-three years which I have spent in the mines, I have come in contact with many miners who could not talk the English language. Recently there have come to our coal mines great numbers of non-English speaking men and at present fully 40% of the employees at one of our three mines are foreign born. These men do not know anything about mining and come to us for help.

Possibly there is not as large a percent of foreign speaking men in our community as in other places for we have tried to sift them out. In no case do we hire a foreigner who cannot speak a word of the English language. That is our rule; and yet it was only two weeks ago that we found a man working in our mines who had never been officially employed. Such a fellow gets into trouble since he cannot understand or be told what to do. If you ask him for his name he does not know it, neither does he know where he comes from or where he lives.

The following statement shows the number and nationality of men employed during the period April 21, 1913, to April 1, 1914:

SUPERIOR COAL COMPANY

STATEMENT SHOWING NATIONALITY OF MEN EMPLOYED

April 21, 1913 to April 1, 1914

American	607
Austrian	168
Italian	162
Scotch	122
Lithuanian	114
Irish	76
German	65
English	45
Slavish	42
Russian	26
Bohemian	18
French	17
Polish	10
Belgian	8
Greek	7
Welsh	16
Hungarian	4
Hired for Coal Washer	14
Total employed	1521

The following statement shows the number and nationality of men in the employ of the Superior Coal Co. on April 1, 1914:

STATEMENT SHOWING NUMBER OF MEN EMPLOYED AND NATIONALITY OF SAME.

April 1, 1914.

	Mine No. 1	*Mine No. 2*	*Mine No. 3*	*Total*
American	166	134	242	542
Scotch	113	37	103	253
English	34	18	12	64
Irish	26	48	13	87
Welsh	2	0	4	6
	341	237	374	952
Italian	175	127	164	466
Austrian	39	31	2	72
German	46	77	22	145
	260	235	188	683
Hungarian	78	13	6	97
Bohemian	0	12	0	12
	78	25	6	109
Russian	21	128	0	149
Lithuanian	0	67	34	101
French	8	8	8	24
	29	203	42	274
Polish	0	0	3	3
Slavish	0	0	31	31
Swedes	0	0	4	4
Greek	0	0	2	2
	0	0	40	40
Total Employees	708	700	650	2058

It is very interesting to note the large number of Americans hired during this period of nearly one year; especially is this noteworthy since we found that we had fewer Americans on April 1, 1914 than we had one year ago. We are now having our mine managers report the number and nationality of the men who are leaving our employment as well as record those hired, so that in the future we will be able to know just where we stand as to the nationality of our workmen.

One of the most noticeable characteristics of the non-English speaking miner is his humility. While asking for work, he makes a very good first impression on the employer. After receiving employment, he toils well and pushes himself ahead. If he is your friend, he will stand by you; but if someone stirs him up, that same kindness which

was shown you will be entirely changed and he will cause other foreign employees to follow his lead against you. When stirred up, he is uncontrollable. In general, however, the foreigner is the most humble workman with whom we have to deal. He does not seek favor in the eyes of the public, but asks merely to be let alone.

Another characteristic of the foreigner that impresses one very strongly is his cunning. He is not entirely ignorant, as some people would have us believe. The European foreigner has many good qualities and when educated he becomes a good American citizen. Therefore, I assert that the foreign-speaking miner ought to be educated.

Another distinctive feature of the foreigner is that he comes to us to stay. This is not the case with the American who is much more itinerate. An investigation among our employees showed that, of 155 Americans who came to us for work, 150 had left within a few months. This report further found that the foreigner soon after his arrival purchased property, perhaps a farm, and that he settled down with the idea that this place was to be his home.

The most important characteristic of the foreigner who is at present coming to our mines is his ignorance of our language and our customs, and his lack of industrial knowledge. His life in Europe has been spent mainly in agricultural pursuits, and he has no familiarity with coal mining. Such a man is a factor of danger in our mines, and it is imperative that he be taught the English language as the first step in making him a safe and efficient workman. I am therefore in hearty accord with this movement for helping communities of foreign speaking people, and consider that the methods outlined by Dr. Roberts will prove effective.

As a concluding remark, I would urge that in any organization for the instruction of foreigners in any community, the woman should be offered the same opportunities to learn our language as the men. She should be included in this plan of education because it is she who trains the mind of the coming generation. Furthermore, she is often able to give good advice to her husband and assist him in learning the language.

The Chairman introduced Mr. George H. Busiek, Superintendent of Public Schools, Belleville, Illinois.

MR. BUSIEK:

In Belleville where we have, I think, a pretty good school system and where I am pretty well acquainted, we have a great many foreigners. A number of children and quite a number of young men come to our public schools. The foreigners love these schools. The

little boys and girls are very bright and take much pleasure in coming to us. The parents like to have their children learn and often visit the school to show their appreciation. Some father has a little confectionary or a fruit stand and often sends candy and fruit to the teacher. They say "Teacher makes love to child, she teaches child English." I don't like to take these things; but as these people insist, candies and fruits must come into the school room where "teacher makes love to child."

When something was said regarding the holding of a night school, the Board of Education equipped the school building with electric lights and agreed to furnish the services of the janitor, etc. We soon had an enrollment of over 200 adults. Over 100 of these took beginner's English. Of course these students were all business men, not children; and I was at a loss to know how to proceed as we realized that children's books were not at all adapted to training mature minds. Such sentences as "Lucy has a dog," "John has a cart," etc., were not what was wanted. As a result of this lack of proper methods, our night school students were constantly dropping out.

When Mr. Williams came down to open his night school for the coal mine employees in our community, we temporarily discontinued our classes in English and assisted in conducting the technical work for miners. But I made up my mind to find out more about methods for teaching English to foreigners. When this conference was announced, therefore, I was glad to come to Urbana.

I am strongly of the opinion that it is our duty to render to these foreigners all the help and assistance that we can, both for their sake and for the sake of the community. The community, like a machine, can work at its best only when all parts are in good condition.

The Chairman introduced Mr. Clarence Bonnell, Instructor at Harrisburg Township High School, Harrisburg, Illinois.

MR. BONNELL:

I have been assisting at the night schools in Harrisburg for some time. At first these evening classes were conducted for the purpose of teaching rescue and first aid work, and were largely responsible for the organization of the Saline County Mine Safety Association. Last spring, Mr. Williams paid us a visit and made preliminary arrangements for conducting night schools for mine employees under the Illinois Miners' and Mechanics' Institutes. Most of the men in attendance have had a general schooling.

While I admit that I do not know very much about the foreign element in our community, I can appreciate certain phases of the work because of my contact with the mining men who have attended the evening classes. I know that the number of foreigners is increasing rapidly. I feel that the following two considerations are important:

1. What is the best method of teaching foreigners? I can see the application of the Roberts' Method, and believe it should be successful. I can appreciate the difficulty Mr. Busiek had in using children's books for adult minds. As Dr. Roberts' Method has proved successful elsewhere, there is no reason why it cannot be applied with equal success at Harrisburg.

2. What arrangements should be made for putting this method into practice? This will doubtless be explained in the lecture scheduled for Thursday afternoon entitled "How to start work for foreigners." But I would like to state that foreigners are always suspicious of anything which is taken up by company men. It is probable that cooperation with the public or high schools in any community would be more successful than a movement started by the officials of a coal company.

In making these arrangements, consideration should be given to the antagonism that the people of one nationality may have against another in the same community, and an effort should be made to overcome the feeling of some Americans that the foreigner should be kept in ignorance of our language and customs.

The Chairman introduced Dr. Robert E. Hieronymus, Community Advisor of the University of Illinois, Urbana, Illinois.

MR. HIERONYMUS:

As Community Advisor of the University of Illinois, I have been asked to consider the importance in industrial communities of teaching English to foreign-born adults and to point out a method by which the teachers in high and public schools can be of service.

In this, as in many other kinds of welfare work, we should recognize and give credit to the pioneer efforts of the Young Men's Christian Association. This institution has from the very beginning been in sympathetic touch with various phases of education. Little did George Williams in 1844 dream that the club of men who met with him in England would be the forerunner of a world wide movement. His general plan was based on doing the little things that were close at hand in a kindly spirit of service. That should be our attitude in

reaching the foreigners in our industrial communities, and I believe that this can be done through cooperation with our public schools better than by the Y. M. C. A. who already has come face to face with more problems than it can handle.

The importance of this work cannot be overestimated. I have recently visited Harrisburg, Herrin, Belleville, Benld, Gillespie and other mining towns and have had an opportunity to observe many of the needs of these communities. Without hesitaition I would say that our greatest duty to these towns is to provide means whereby the foreign-born adult may receive help in acquiring a knowledge of the English language. The men need to learn our language in order that they may become efficient workmen in the industry in which they are engaged. They need to acquire a knowledge of our customs and manners in order that they may become good citizens. They should be able to talk English in the home in order that their children, who are learning our language in school, may not be educated away from them. What is true for the adult man is also true for the woman.

The public schools are in a position to do a vast amount of work along this line. They are now teaching the boys and girls the English language and are so successful in it that the children are discarding the tongue of their fathers and mothers. I might add that this has brought about a situation that has one serious defect—the children look upon their parents as "foreigners" and do all in their power to get away from the home influence which should be youth's greatest asset. It seems perfectly practicable that in these same schools where the children get their learning the parents also ought to be allowed to come to learn.

In addition to the evening classes, the women teachers should enter the home of the foreigner. No other person would receive as cordial a welcome in the home as would the school teacher who could avail herself of this intimate opportunity to explain what the foreigners should do and what they should become in order that they may develop into better citizens in the community.

There are, of course, difficulties to be overcome. In some communities the school boards are averse to opening the building to evening classes. Some schools have no arrangement for blackboards or for lights. Often there is available no fund for paying teachers or for light and extra janitor service. The people in some towns claim that foreigners are a detriment to the community because most of their money is either hoarded or sent to the old country. Frequently we meet with little or no encouragement; but don't give up. Do what can be done, no matter how little, and it will be found that many towns will receive untold benefit from this movement.

The Illinois Miners' and Mechanics' Institutes, under whose auspices you are now being interested, is planning to stimulate interest along these lines, and I know that their plans call for a cooperation with the school teachers in industrial communities. If the General Assembly should deem it wise to increase the appropriation of this department, it will be possible to establish many cooperative night schools for foreigners on the same footing as the miners' schools now in existence, where the Institutes employ the teachers and where the public schools furnish the building and light, heat and janitor service. Such a plan tends to overrule the general objection that free night schools lay a burden on a particular community which does not reap the expected benefit because the students often leave after the instruction has been given.

Those in attendance at this conference should make a special investigation of the method used in the cooperative work that the Institutes are doing with the public schools. Much has already been accomplished through this method of teaching the English language. An experience at Aurora shows the great interest which may be aroused among the foreigners in a single community. It was expected when the evening class was opened that possibly 30 to 40 would respond. But from the first night the class grew constantly until 300 to 330 were in attendance and many had to be turned away. If sufficient encouragement be given to this endeavor, we may expect large results in the future; and foreign people, who may be stubborn and difficult to lead, may be drawn into a real desire to reach good citizenship in their adopted country.

Actual Demonstration of Teaching Foreigners.

At this point in the deliberations, four Italians were introduced to the conference as a typical class of foreigners who desired to learn English. These men were members of a section gang of the Big Four Railroad and lived in a box-car near the Urbana Shops.

Dr. Roberts demonstrated the actual details of the application of his method by teaching these men the first lesson of the Domestic Series, "Getting up in the Morning." In this lesson there were 17 sentences and 50 different words. It required only 28 minutes for these Italians to master the oral part of this lesson, so that, when Dr. Roberts suggested a sentence by the appropriate motions, each member of the class could repeat the words.

Those in attendance at the conference were quick to recognize the success of the application of the method and to express their appreciation of the demonstration.

The Chairman introduced Dr. Charles H. Johnston, Professor of Secondary Education, University of Illinois.

DR. JOHNSTON:

I have been asked to discuss Dr. Roberts' method in the light of the mental process at work in acquiring a foreign language. This may be done under the following heads:

1. One must acquire the habitual reaction of automatically associating a foreign symbol (sound or written word), not through some intermediary.

Dr. Roberts' whole method is that of consistently establishing the connection between meanings and simple words, phrases and short sentences, which are the selected language symbols the foreigner will meet and need at every turn.

2. The distinctions between hearing, reading, speaking or writing a foreign language are not important. Each kind of facility obeys the same laws and must be mastered in essentially the same way.

Dr. Roberts well interlaces these different exercises and reinforces each by the others, varying the otherwise too intense and monotonous hour practice.

3. Getting a foreign language is a "synthetic" process. Just as a child gets axioms as wholes by exactly the same method as he gets words; so with a foreign language, one gets the general sense of a passage often without necessarily recognizing the separate single symbols.

This "larger unit" practice of Dr. Roberts in having his earnest students talk the language the first day is psychologically justifiable.

4. One must figure how to break down the "resistance" of the native speech centre—not to give it a chance during the whole language exercise to assert itself. It must not serve at all as an intermediary to the meaning.

The vigor of the practice periods and the continuous focalization of the learners on "talking English" with Dr. Roberts serves admirably in breaking down this "resistance." Indeed this feature is most striking in the lessons.

5. Therefore thought must always be directly expressed by the symbol—not translated. Translation only exercises the old not the new language.

Dr. Roberts does not believe in translation. For the purpose in hand his use of ordinary English in the ordinary business of adjusting himself to new conditions is, it seems to me, entirely right.

6. The new speech centre must have its own "set of experiences." These must be vivid and vital to give the *sprachgefühl*. The

real environment of the things or actions talked about must be actually present.

7. The rate of learning depends upon
   (a) intensity of absorption in the new art and
   (b) suitable environment and appropriate objects of thought.

8. Traces of the new habit acquired as above will abide a very long time and can be recovered with ease later.

9. A month's proper teaching under conditions analogous to foreign residence will overcome the first and strongest resistance of the native speech centre,—give the learner a momentum in his progress.

10. Phonetic script is valueless unless the learner has philological training.

11. One foreign language at a time.

12. Make the euphony sense of sentence structure (Mr. Robert's "*Intuitive Grammar*") serve as the corrective for faulty grammatical usages.

In all these points Dr. Roberts' practice is consistent with our psychological formulations of practice under ideal conditions. He is doing a magnificent work and giving us a bold and convincing example of how to teach language effectively, economically and interestingly.

The Chairman introduced Miss Augusta Krieger, Teacher of German, Highland Park High School, Highland Park, Illinois.

Miss Krieger:

I used the same method as Dr. Roberts. I was chosen to teach because I could teach both English and German. I had no grades and used only general courses in German. I teach much in the same manner as Dr. Roberts, bringing in all motions possible. To get the matter into the heads of the students I carry out the motions. I bring in a saw, nails, hammer, board, etc., and proceed to go through all the necessary motions. I have them read and write as well as act in connection with the lessons. I found the results very satisfactory. Then I would draw pictures of lions, giraffes, etc. on the board. Their vocabulary is increased in much the same way as Dr. Roberts increases that of his students. I sent in to Sears Roebuck & Co. for catalogs. We then used all the pictures in them. This was very helpful. It is hard to get the school buildings for this work as the people protest against their use. Most of the students in these

classes are men. I know that one must feel like a log after working out that kind of a lesson, but I have no doubt but that it works out satisfactorily.

The Chairman asked for a general discussion.

DR. ROBERTS:

One man uses cardboards to illustrate the lessons. He cuts out all the pictures pertaining to one lesson. He gets these pictures from the Montgomery & Ward catalogs and pastes them upon the cardboards. I advise that the teacher use nothing but the mother tongue to the foreigners. To teach this brother it is best to have men who know nothing of the foreigners' language. If he knows it and does not refrain from using it he will never get the desired results. The method used in one place prohibited the use of any word in the foreigner's own tongue. For each word he was fined the sum of five cents. This plan was actually carried out and it worked with success.

MISS KRIEGER:

How do you treat the problem of suspending the school? What steps would you advise for its continuance? This year my classes were to be stopped, but were not because of the reason that a list of 25 signatures was obtained and I was allowed to continue but I understand that no classes are to be carried on next year.

DR. ROBERTS:

Local boards are not conscious of the problems in these foreign communities. Steps like Miss Krieger has taken are usually resorted to in our difficulties. Like Prof. Hieronymus I believe in the public school helping in this work. The directors of the public schools should give permission to use the rooms of the public schools. In one place we had to disinfect the room after its use. In Jamestown the parents protested against the use of the books by the foreigners in fear that the children might bring something alive home. Many other examples could be given along this line. The school staff should feel that they have a duty as far as this education is concerned. The school directors should feel that they have a responsibility for the education of the foreign children in their community. We go to the school board and say, "Will you give us the use of the school rooms?" We should ask them to give us, in connection with the use of the rooms, light, heat and janitor service. We then furnish the teachers and do the

work. We often have trouble with the janitor. We paid one man in Detroit $1.50 per day and still he was grouchy and insisted that every one enter by the back door.

Our schools certainly ought to be open to the foreign speaking people. Under the State Law of Massachusetts no foreigner over the age of 18 could enter the night schools. I believe it was then changed to 21 and all over 21 years of age were excluded. A petition was circulated later and the limit was raised to 25 years of age. What about the law in Illinois? Are there any restrictions in Illinois and what are they? We ought if possible to have an explanation as to what ought to be done to enlarge along this line.

MR. BUSIEK:

We are not governed at all by the State on this point. At Belleville we opened the school house to all men, 7 as well as 50 years of age, and every one seemed satisfied. I was very glad to see how well dressed these young foreigners were, how proud they were, how interested they were in the sentences which pertain to dress, and how much more quickly they responded to these. It goes to prove that they get best those things which most vitally interest them. Then we saw the eagerness with which the response came from two of the men who had had a little English. They hardly gave the others a chance.

DR. ROBERTS:

These lessons ought to be suggestive to the students. There is a connection between each lesson. They suggest things they ought to have and do. Many do not wash themselves. These lessons are all suggestive of higher life, for instance, the lesson, "Getting Wood to Light the Fire." Be sure to review the lessons. Life suggests itself in everything and suggests to them certain things they ought to do. All actions suggested in the lessons should be fully carried out. If we had the lessons pertaining to "Getting Wood to Light the Fire," I should have the wood and all the objects necessary to carry out the actions.

MR. WILLIAMS:

The prospects for an active cooperation with School Boards throughout the State are really very bright. All the boards seem desirous of putting their school rooms to the greatest possible use. At Staunton, Benld, Belleville, Collinsville, Harrisburg and Herrin, the superintendents realize that a great deal more efficiency can be gotten

from the use of the school buildings. Mr. Schutte of Herrin will not be satisfied until his school is open day and night, six days a week, winter and summer. I really believe that if we can publish the results of our conference, the difficulties which have been noticed in some towns will be decreased.

Mr. John H. Walker, President of the Illinois State Federation of Labor, has been unable to be present at this conference, but writes, "I would be glad to render any assistance I could in helping the foreign speaking people of our State, particularly in the mining community, to learn the English language; and I shall be glad to do whatever I can in any way."

The interest that has been taken in this conference is a great encouragement to us in our desire to stimulate the education of non-English speaking people in Illinois. We trust that real and abiding good will result from our deliberations on this important subject.

THE ETHNIC FACTORS IN IMMIGRANTS TO NORTH AMERICA.

By Peter Roberts.

There is not a civilized or semicivilized country on the globe that has not heard the call of America for labor. In response to the call, enterprising men have left the shores of the old and come to the new world. There arrived at Ellis Island, this year, a group of 30 Kurds, who came from the heart of Turkey to America. Before they took ship they had to travel 20 days on horse-back, in order to reach the port where they took ship to start on a journey of 4,000 miles to the United States. They were destined to Chelsa, Mass., and expected to find work in a tannery, for they knew how to dress leather, and were finally deported under the contract labor law.

When the Ford Motor Company wanted photographs representing types of its employees, it found it comparatively easy to get types of 52 different varieties of people among its employees, but its chief difficulty came when attempting to find a typical American among the 15,000 men in the plant. They called an expert to advise with them, and, behold, the expert himself was a foreigner.

Not in the history of the world has there been such a mixing of nations as is now going on in America. Nothing like it took place in the campaigns of Alexander or of Julius Caesar. There is mixing going on in every country of the old world for there is not a kingdom or a people on the continent which has not in it a commingling of blood making up the whole. But in most of these the elements are few as compared with those in America. In the British Isles, the ethnic elements can be counted on the fingers of one hand, the chief factors being Celt, Normans, Saxon and Teuton. Austria Hungary has about twelve nations in its make-up, the chief factors being German, Slav, Magyar and Roumanian. Possibly the country most like America is Russia, in whose ethnic groups are found the people of the Caucasus, the tribes of Asia and of Siberia, and the large Slavic population. The difference between Russia and the United States is that the tribes making up the Russia Empire were conquered by the sword, while those in America have entered peaceably and of their own accord. The conquered nations of Russia still occupy the land on which their fathers lived, they retain the customs of their ancestors and preserve the national heritage intact; but in America the ethnic factors have come to a new country, they have no traditions to preserve,

and it is to their interest to throw off the old and become an integral part of the new. In Russia the conquered nations are pretty much like the parts of a blocked quilt; the several blocks making up the whole retain their place and color, they do not fuse, there is no hope of homogeneity in the whole. It is very different in America. Here the nations are like so many rivulets, forming tributaries flowing into a great inland sea. The waters which flowed into the sea yesterday cannot be discerned; those that flow in tomorrow will soon be lost; everything mixes in this great inland sea. If an expert in ethnographical grouping should try to differentiate the distinct parts that flow into this sea, he would find that what he is sure of today is gone tomorrow. As soon as the ethnic factors reach this country they begin to lose their identity and the trend is decidedly to homogeneity.

It is true of North America that the most conspicuous elements making up the population are few. The Asiatic factor, for example, is small and is found largely on the Pacific Coast. The total number of these peoples when compared with the nation as a whole is insignificant. They do not number all told more than a quarter of a million. All the Chinese, Japanese, Koreans and Hindus in the country would amount to one-fifth of one percent of the population of the United States. If this small number of Asiatics were freely absorbed into the population, the tinge would not be perceptible.

The total foreign-born of European origin in our population is nearly 13,500,000. This is largely made up of Teutonic, Celtic, Slavic, Italic, Tartar, and Chaldean stock. These people and their descendants form more than half the population of the United States.

It is difficult to estimate the proportion of the several ethnic factors. Up to the present the Teutonic element has predominated, the second in importance being the Slavic. In the last two decades the Slavs have arrived in such numbers that possibly they are today as numerous as the colored factor in the population of the country. The Italic is also profuse and represents perhaps no fewer than 5,000,000 in North America. The other elements are more easily estimated. The Chaldean, represented by the Jews and Syrians, are possibly 2,000,000. The Tartar, represented by the Magyars and Finns, are nearly one million. The Lettic and the Illyrian number each a few hundred thousand. These elements make up the bulk of the nation but their proportion is constantly changing and they are ever in the process of fusing. An expert anthropologist would be baffled in an attempt to distinguish between the Slavic and the Italic types of the second or third generation, or to tell either of them from the Illyrian and Chaldean. These factors blend like the colors of the rainbow,

and it is only to be hoped that the blending will be as symbolic of promise as is the myth attached to the rainbow.

The one great thought which has caused considerable apprehension in the minds of a large number of people is the change in the character of the accretions added in the last quarter of the century. Up to the early eighties the immigrants came almost wholly from the northwest of Europe. About that time a perceptible change took place. The peoples of southeastern Europe began to enter. They formed at first a small percentage of the total stream, but gradually increased until for the last decade they have formed sixty to seventy-five percent of the total European immigration of the United States. This change can be very clearly presented by taking the center of emigration from Europe according to the country which the emigrants leave. Before 1840 this center was the British Isles. A decade later it moved to the border of the North Sea; then during succeeding decades it moved steadily in a southeast direction, until today it is in the neighborhood of the northern part of the Black Sea. The course of the center of emigration is in the opposite direction to that of the empire.

Another fact which is important in this connection is that the economic level of Europe inclines in the same direction as that traversed by the center of emigration during the last century. This level is highest in the British Isles and falls lower and lower toward the Black Sea. The reason that the peoples of Europe emigrate to the United States is that the economic level of this country is higher than that of the countries which they leave. As long as this continues to be the case the flow will be to America, for as men of old sought the most fertile spots to live in, so men of modern times seek those countries where the means of subsistence can be easiest and best secured.

The vast proportion of the blood entering into the making of this nation is of Aryan origin. More than ninety-five per cent of the white peoples of the United States are of that origin. The Tartar, Chaldean and Asiatic infusion is less than five per cent. This means that the various streams flowing into the body politic come from the same original stock. The supposition is that they marched in successive relays upon the continent of Europe, each group working out its civilization as native power and environment enabled them to do it. There is a great difference today between the Teutonic off-shoot and the Slavic, but it is probable that the Slav has in him the potentials of the Teuton, providing he has the right environment and the necessary time to develop. This can hardly be denied if one considers Tolstoy

and Turgenet, Stobenoff and Peter the Great, Steinovitch and Borninski, and a thousand other names of men who have immortalized themselves by their contributions to science and art, and in whose veins flowed pure Slavic blood. The same may be said of the Italic stream. Italy, France and Spain have been the home of artists, statesmen, poets and singers long before the Teuton intellect blossomed and it was to these lands that the sons of Teutonic stock went for their inspiration and tuition. Emerson said that Pluto the Greek has dominated the thinking of Europe for nineteen centuries, and, although the Hellenic stock has been very seriously debased, the people who have managed the affairs of the Turkish empire for centuries, and have largely done the business of the Balkan states, have in them mentality that can hardly be looked upon as calculated to effect degeneracy in the American stock. In the case of Hebrews, Armenians, Syrians and Persians one should remember the names of Darius, Nebuchadnezzer, Isaiah and Moses—names which are associated with the foundations of civilization at a time when the ancestors of the peoples who today make America were dwellers in the forest and fought with the wolf and the leper for the cave which was their common dwelling place. The more that is known of the peoples who come to America, the less hold has racial prejudice and antipathy upon the mind. Humanity is humanity. All are made of the same clay, and common justice as well as municipal comity suggests that Americans should look upon the foreigners without prejudice and give to them the honor due for the part they have played in the civilization of the world.

The chief argument against the mingling of races is that it leads to degeneracy. It is stated that the blood is thinned and that the iron is taken out of it. It is pointed out that the downfall of Greece, of Rome, and of Israel was due to the fact that the doors had been opened to nations that were barbaric. No explanation is given in this argument as to how Rome, Greece and Israel rose. It was the infusion of foreign blood into the native stock that made possible the progress of these peoples. This is equally true of modern nations. England and Germany are not of unmixed blood. In England, the Celts and the Normans as well as the Angles and Saxons make up the nation. Among those who have taken the lead in the advancement of Germany, there was a strong infusion of Lettic blood, and the Poles, which have been incorporated since the beginning of the last century, form a considerable part of the nation. The question of blood is not as important as the social environment in which you plant the new elements and the way they are treated. It was not blood that ruined Israel, but rather the mixing of cults, the sacrificing of sons and daughters to Moloch, and the introducing of the abominations of the

heathen. It was the luxury of the Orient that ruined Greece. It was the loss of all moral worth and a loss of faith in all spiritual realities that ruined Rome. Blood will not ruin a nation. Social institutions which strike at the root of family life, of purity, of veracity, of loyalty and of self-respect; a lack of faith in anything but what is seen; the belief that all life is summed up in "eat, drink, and be merry, for tomorrow we die"—these are the deadly roots, and wherever they have flourished nations have perished.

Many Slavs and Italians are coming into this nation, and if these people get right ideas, right moral values, right political concepts, and examples of justice, purity, liberty and freedom, there is no danger that the influence will be degenerating. The foreigner will reflect the character of the community in which he lives, and if the English-speaking people in every industry live a decent and respectable life, the foreigners will be anxious to comply with the same standard. If, on the other hand, the crook is permitted to work his will upon these immigrants, if rank social injustice is common in the land, if the press preaches day after day class hatred and prejudice, if criminals are placed in positions of honor, if loudness is tolorated in public places, if wretched housing conditions are given foreigners and fair play is denied them in their work, if justice is impossible in courts of justice, and if impositions are practiced on them in communities, these foreigners may present grave difficulties in civic management.

Men who are helping or are disposed to help the foreigners should, for the following reasons, understand something about the races of men coming here.

1. Each nation has a national heritage and each member of that nation is proud of the achievements of its people. They should be given their proper social name and should not be classified under some generic term which has no justification in ethnology. A Magyar thinks it an insult to be called a Slav, a Russian is insulted when you call him a Hun, an Italian does not like to be called a Dago, and when the same term is applied to the Greek it is an affront. An Australian wants to be classified as an Australian and resents being called English, the Canadian feels exactly the same. They are all British, but each wants his specific denomination according to the land of his birth. We have Slavs in exactly the same condition. A Pole resents being called a Slovak, and the Ruthenian does not want to be called a Pole. A Roumanian is proud of his people and so is a Servian. All these people are Slavs, but they prefer to be called by the name of the distinct group to which they belong. It is a mistake to imagine

that every foreigner coming to America forgets his ancestry and his nationality. The immigrant has an asset in his national heritage and he should preserve it. He will be a better man by doing so and will serve better the land of his adoption. If he is deprived of his national asset, he has nothing to take its place. American life will be richer and better if these people keep in mind the characteristics worth emulating in their own people; and if they can embody these they will contribute something to the life of America.

2. It will broaden every man coming in touch with the foreigners to know something of the several people in the community in which he lives. The old habit of looking down on every man who speaks a different language than that of our people is in our blood, and centuries of civilization has not been able to get it out of there. To the Jews all the world were Gentiles outside the pale of the chosen people. To the Greeks, all others were heathen. In every nation there is a consciousness of its own importance, and a faith that it is a little better than any other people. This racial prejudice and suspicion is found in the American mind notwithstanding the Declaration of Independence which was given the world when the nation was born. If the communities which are made up largely of foreigners are to prosper, race prejudice should be done away with and the best means of doing this is by knowing the people better. The story is told of a traveler who, in the twilight of the morning, saw in the distance coming toward him a man who appeared big and like an ogre. The traveler was inclined to go some other way, but he remembered that he had a gun with him. Looking again at the man he did not believe he was nearly as big or as much like an ogre as he had thought at first. So with his gun he decided he need not be afraid, and he went on. As he came nearer to the stranger he thought there was something very familiar about the man, and laying aside his weapon he went forward and was astonished to come face to face with his brother. That has been the actual experience of hundreds of men in this work for foreigners. They looked upon them as something inhuman; then they got a little closer and said, "Well, the foreigner is not a bad fellow after all," and when they later looked into his eyes and into his soul they said, "He is my brother, made out of the same common clay as I."

It is considered a wise thing by men of means to send their sons to the continent to complete their education when they are through college. The idea is to broaden the young man's view of life and of human nature, and to bring him face to face with what other people and nations have done for the civilization of the world. When he stood in the shadow of monuments that are hoary with age, and has

studied masterpieces of art, and has learned to bow before cathedrals and legislative chambers where the greatest state-builders of the world have stood and spoken the young man comes home better fitted to do the work of America. It is not given to most people in the United States to go to the continent, but those who remain here can get something of that broad culture if they know the people who come from continental Europe and if they learn from them what is excellent in their history.

It should be remembered that it will be impossible to believe in the equality of man until the equality of nations is acknowledged. He, who regards any of the nations now sending their sons to our shores as not exactly meeting his idea of the human, will never look upon men as equal. He lacks the very basis upon which such a conception must rest. The solvent of the multiplicity of peoples coming to our country must come from the idea of the equality of the nations and from the belief that humanity comprehended all peoples of all types and creeds.

3. A study of the people and a knowledge of their achievements will give the workers for immigrants an insight into their characters. As far as possible it is wise to do work according to national groupings, and the reason for this is the distinction between peoples. For example, the Finn and the Italian differ as widely as the frozen north differs from the sunny south. The one is a cousin of the Chinese and partakes of his stoical, passive and phlegmatic temperament; the other is bright and cheerful, mercurial and explosive, easily moved and pleased. These two people, if put in the same class, will not work together harmoniously. Furthermore, men of the same nationality differ greatly. Some say that a Pole is a Pole; but there is a great difference between them. The German Pole and the Russian Pole are two different people. They came originally from the same parent stock, but a century of German Hierocracy has made of the one a splendid type of man, while a century of exploitation, oppression, and poverty has made of the other an inferior type. The same is true of the Italian. The North Italian is a very different man from the South Italian. The one is educated, trained and has habits of civilization which help him greatly in the process of amalgamation in America. But the South Italian has little education, he has been exploited century after century, and there has been little justice in the land for the poor and oppressed. The result has been two very different personalities although they are classed under the same name.

A person who studies the characteristics of the foreigners should not be so absorbed by their shortcomings as to neglect their good qualities. An Italian writer in a recent article on America said that

Americans were yet in the barbaric stage. The student may take a similar narrow view of immigrants unless he remembers that no human being is perfect. He will do better work if he bears in mind that his hope is that tomorrow will find him better than he is today.

4. It is well for the worker to become acquainted with the religious faith of the men in whom he is interested. The four leading creeds of the men coming to the United States are: Roman Catholic, Protestant, Jewish and Greek Orthodox. In knowing these creeds, he should look upon them as media by which hundreds of thousands of men found their way into spiritual realities and ideals which have been a tower of strength. He should know the difference in the several faiths, not for the purpose of expressing preference for one over the others, but for the purpose of sympathy with the efforts of the various churches to bring the blessings of religion to the lives of men who have difficulties and sorrows, and who possess souls with the potencies of immortality. Society in its industrial, social and moral life must rest upon ethical truths, and the best media for the cultivation of virtues are the religious organizations of the world. A worker can encourage and sympathize with men of various creeds when he knows something of the work each creed has done for the world, and it is his privilege to urge men to be faithful to the church of their choice.

THE FOREIGNER AS AN ASSET TO INDUSTRIAL COMMUNITIES.

By Peter Roberts.

Within recent years communities have become conscious of their obligation to strive to secure rational conditions of living in a political unit; and employers of labor have come to recognize their duty to contribute something to the material comfort of the town in which they operate. There are, however, scores of towns which spend $1,000 on a Fourth of July celebration rather than appropriate that sum to increase the efficiency of the teaching force. Many mining communities prefer to get $5,000 a year from saloon licenses and to fill the streets with drunkards, rather than pay that amount of money in taxation and keep shameful drunkenness from the eyes of the boys and girls. There may be corporations in Illinois which shirk their just proportion of taxation, with the result that there is not sufficient money to keep the public school open more than six months in the year. All these actions are barbaric and do not conform to twentieth century standards. They remind one of the conditions described in Buckle's "History of European Civilization" when people fled into churches to pray when they should have cleaned up the streets and made impossible the plagues and fevers which wrought ravages among the inhabitants. Any body of men who begrudge the sum necessary for the education of youth is penny wise and pound foolish. The great need of every community is a group of public-spirited men moved to action by motives which have an ideal community as the objective.

There is not an industrial community in the North Atlantic and North Central states exempt from foreigners. Every industry needs men to do its chores and the foreigner is the man employed for that purpose. A stranger, standing on the corner of a street in a New England town and seeing a crew of foreigners sweeping the street, asked a man standing near: "How is it that these foreigners sweep the streets?" "Because," answered the man "no white man would do a job like that." In the Westinghouse Electric Plant of East Pittsburg, foreigners of all European countries are found, and the same is the case with the plants of the American Locomotive Company. As Mr. John Ross said: "We cannot get along today without the foreigner."

There are three lines along which the worth of the foreigner to industrial communities may be estimated.

1. Economic gain.

The wealth of a community depends upon the percentage of workers to the population. This does not mean that a community is rich when its children of 14 years of age are among the army of workers. It means, rather, that in a town with 1,000 adult males, if the 1,000 men are at work 300 days in the year producing goods for consumption, conditions will be far better than if only 500 of the 1,000 adults are working and the other 500 are idle. The foreigners are workers. More males than females come; among the Italians 70% of the immigrants are males. These men come at an average age of 23 years—the age of greatest productivity. As soon as they come to a town they look for work, and their service makes the wheels of industry in that town go around faster and better.

Statements have been made as to the contribution of foreigners to the industrial wealth of the nation. Mulhall in his statistical computation of the value of real property in the United States says it amounts to about $75,000,000,000, two-thirds of which is due to immigration. Many have said that the industries of America would never have been developed if it had not been for the influx of foreigners. For example, the tonnage of coal produced in the United States for the last 50 years has been doubled each decade, largely because foreigners came and entered the mines.

America, therefore should acknowledge its debt to the foreigners. They come as full grown men, their raising has cost this country nothing, they put their shoulders willingly under the industrial load the nation carries, and every one who does honest work is an asset to an industrial community.

2. Gain in population.

Every American is pleased to learn that the latest estimate of the population of the United States is 100,000,000. It is a pardonable weakness in a citizen of a thriving city to exaggerate when he gives the population of his town. Scores of people say: "The figure of the last census is way off. When it was taken many of our people were away. It is 25% too low." It is not safe to compare the figures of a board of trade bent on booming its town with those of the census. This is all due to the fact that people like big numbers and desire to see that of which they are a part grow. It is a sign of health and prosperity and vigor.

The increase of population in the United States is due largely to immigration. Since 1820, more than 30,000,000 have come into the

country. When the 19th century opened there were four people in Great Britain to every one in the United States; but at the close of that century the population of America was nearly twice that of the mother country. By a method of computing the percentage of the population due to immigration, the compiler of the 1900 census estimated that 52 percent of the population was due to immigration. Whether or not these figures are exact it is known that immigration has greatly increased the population of the United States.

This increase of population adds to the value of real estate in the country. Very few realize that immigration and the busy stork raise the value of the farm lands of the country $5,500,000 every twenty-four hours. Every time a child is born in Chicago real estate goes up $400, and it goes up $500 every time a foreigner is added to the population of that city. The value of real estate in every city depends upon the number of people living there. The territory where Chicago now stands was a wilderness 100 years ago, and it would be worse than a wilderness tomorrow, if the 2,000,000 people living there should take their departure to some other part of the world.

The gain in population and the increased value of real estate due to the incoming immigrant should be acknowledged by every member of an industrial community. No matter how small a town is, every addition to its population should be welcomed. The gain may not be as apparent as in thriving industrial towns such as Gary, Ind., or Moline, Ill., but it is there, and it ought to add to the appreciation of foreigners. The swamp lands of Cape Cod, the lowlands of New Jersey, and the abandoned farms of New England, have been reclaimed and brought into use by foreigners, and society is the better for this. Where similar work is done in town or country, we should be generous enough to give the foreigner the credit due him for the appreciation of land and the improvement affected by him in places where he lives.

3. The languages, customs and habits of the foreigners can enrich a community.

The isolation of a country is a bad thing. The most important reason that made China sleep the sleep of centuries was her policy of shutting out all foreigners. The Orient had by many inventions and principles foreshadowed the beginning of western civilization, but somehow it fell into profound slumber and was awakened only by the roar of cannon in the nineteenth century. Contact with western civilization is now leading the people of Asia into renewed life and effort.

Isolation is just as bad for the individual. A hermit life is not a normal one. The man who thinks that he can do best work by standing alone is mistaken. He can progress only when he climbs

on the shoulders of past generations and from that vantage ground can look forward to the future. He can gain breadth and depth only by keeping in touch with men who are doing work along the line in which he is interested. Exchange of thought is a blessing; mind clashing with mind in argument, discussion and investigation, makes possible the advancement of the race.

The same is true of a community. The cardinal mistake which the communities of the mountain whites of West Virginia, Kentucky and Tennessee, committed was to isolate themselves apart from the world and live wholly to themselves. Some of the best blood that Scotland ever sent across the sea settled in the mountains and, with true Scotch resolution, stayed there until the world forgot them and they seemed to have forgotten the world. No literature found its way there; no schools were founded; they had their Bible and were a people of one book; they married among themselves. The result is that the mountain whites of the south are a degenerate people; they have been a law to themselves, and the task of bringing to them the civilization of the twentieth century is costing this country men and money, and will cost much more before the evil effect of isolation and inbreeding is removed.

In every community where foreigners settle, there is little danger of isolation. Representatives of twelve different nations mean twelve different windows through which the composite rays of civilization can enter. The one great danger of American life has been isolation. Many Americans thought that the United States had nothing to learn from Europe. This opinion has been revised recently and a number of commissions have been sent to study certain phases of European life, such as their monetary system, their methods of cooperation, their industrial insurance, their continuation schools, etc. Civilization is the result of all people cooperating to speed the day when man will acquire greater control of the forces of nature.

The languages used by the foreigners can be made to enrich the life of the community. If active means were taken to conserve the Slavic tongue which is used by more than 200,000,000 persons, America would gain by having as citizens groups of men who would be in close sympathetic touch with the great Slavic peoples. The same may be said of the Italian tongue, which is rapidly becoming the language of much of South America. The wealth of languages coming to America ought to be conserved by the communities in which the foreigners are living.

America will gain also by taking kindly to the varieties of appetizing and wholesome food which these people eat. Hungarian goulash has taken its place along with Irish stew; macaroni, Italian style,

is becoming popular in leading hotels; paclava is winning its way, and if tasted in Turkish restaurants it will never be forgotten; chop suey is the favorite dish in many towns. A visit to a Syrian, Chinese, Italian or Russian store will disclose many articles of diet which cannot be obtained in American stores. Many of the palatable and nourishing foods used by the foreigners would be relished on an American table. There is no animal so omnivorous as man and he is better able to survive because of it. The larger the variety of food he can draw upon the better, and if he can introduce dishes now used by foreigners he will add to the variety of food now used in this country.

It will also benefit a community to get acquainted with the customs and habits of the foreigners. In some localities the folk dances and the folk songs which these people bring with them are exhibited in annual festivities, and all the people who have witnessed such performances have been delighted. It must be admitted that the people of Southeastern Europe know better than Americans do how to enjoy themselves in simple play or in social gatherings.

There is much musical talent among the foreigners. The Lithuanians have a wealth of song little known to many in this country, and it can best be interpreted by the people of that race. One is astonished again and again at the outcrop of talent in some foreigner's child, and it is only when the unusual comes to the surface that the community pays any attention to the latent power of those people. It would be a wise investment for a community to make a conscious effort to develop the talent of foreigners by arranging for concerts and dramas in the tongues spoken by the foreigners. The more the spirit life of a community is expressed in song and poetry, the happier will be the people of that locality. If attention is given to developing talent among the foreigners the result will be a richer and a better community life.

If the aliens are given credit for what they do toward the upbuilding of the nation, much of the prejudice and antagonism now existing between peoples of various races will be dispelled, and the foreigners will be looked upon as a real asset in industrial communities.

THE ROBERTS' METHOD OF TEACHING ENGLISH TO FOREIGNERS

By Peter Roberts.

1. Description of the Roberts' Method.

The best way to learn a language is to live among people who speak the language. Six months residence in Paris is better than six years of French in an American school. Many young men learn French in school following a method far removed from that used in learning their mother tongue; in the pride of their knowledge they visit Paris and are mortified when the Parisian cannot understand what they say. They can read Moliere and Fontaine, but they cannot enjoy a French play or be comfortable in a salon. The embarrassment and the discomfort are due to the neglect of training the ear to the sounds of the French tongue and of exercising the vocal organs in reproducing them. To learn a language by the use of the eye and the hand is as futile as to learn to swim by standing on shore and watching others plunge into the water.

The method used in teaching English to the man of foreign tongue should resemble that used in the home where children are taught their mother tongue. No matter what home is visited, the results are the same. A Russian child of four summers can talk his mother tongue just as fluently as the four year old son of an English home can talk English. The task of learning is never wearisome either to pupil or teacher. On the contrary, it is the source of untold merriment. If there can be introduced a tenth of this joy and glee into the class of adults learning a foreign tongue, tasks which may be irksome and taxing will become pleasant and enjoyable.

The Roberts' method of teaching English to foreign-speaking men rests upon three fundamental principles.

I. *The ear is the organ of language.* This point cannot be over emphasized. In the classroom every sentence should fall upon the ear of the pupil first, then it should be pronounced repeatedly and finally it should be read and written. The student should always remember to use his ears, not only in the classroom, but wherever he may be. The foreigner learning English in America is living in an atmosphere where helps come to him from all sides. If he is conscious of his advantage and alive to the opportunities surrounding him, he will find a teacher in every job, a preceptor on every street corner, and a guide in every journey. The teacher should impress

the pupils with the importance of using the ear and should arrange the instruction so it appeals to this organ of language above the other organs used in the classroom. The eye and the hand should supplement the ear, but should not precede or substitute it.

II. *The subject matter of the English lessons always deals with the common every-day experience of the pupils.* It is a mistake to attempt to teach foreign-speaking men our language by using a lesson which describes the beauties of nature or the excellencies of character. These may come in later, but in the first steps of instruction the lessons should be in the simplest English dealing with the daily experiences of the men. The aim should be to clothe these experiences with a new garment of language. It should be remembered in this connection that the experiences of adults are very different from those of the child. "Mary has a little doll" is not interesting to a young woman who earns her living by cooking, or washing, or in a factory. "John flies a kite" is not the experience of a man who works in a mine, or a steel plant, or a foundry. Foreigners once enjoyed these things as our children do, but they have laid aside childish things and are men and women of mature judgment and experience. The primers of the Public School are not designed for this work, and, furthermore, they are books which appeal to the eye and not to the ear. A book in the hand of a foreigner beginning to learn English is a snare because the students are to use the eye instead of the ear. In the first thirty lessons no book should be used. The lessons should be printed on sheets, which should be given to the pupils only one by one after each lesson has been learned. As every lesson pertains to some experience in his daily life, the pupil begins to talk about it before he reads and writes it.

III. *Every lesson is constructed along lines which make it easy for the pupils to learn it.* The following quotation from Lincoln's address at Gettysburg may be quickly learned and easily remembered: "Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this." This can easily be memorized, whereas the following would be very difficult:—"The ball was hot, and the frog stood on its nose; the songster went to market and the she-bear danced around the fire made of cabbage leaves; up jumped the whale and peeped into the china shop; the horse fell and the man

said 'no soap;' so they married and the Beckuanoes and the Liliputians dug in the coal pit; now the Bojilios and the Bromdinagians fight and the jelly-fish fell into the soup, where the butterflies fanned the air. So we run and the goose-berry patch bloomed, but up bobs jumbo and the clown cried, but the rhodomantus turned turtle, and the mice burned their tails in the Babylonian fiery furnace. The party got into the wagon, the jerrymanders were in the hall, and now the beauty sleeps in the well.'' It would take one a long time to commit to memory such a jumble. In the Roberts' system therefore, every lesson is formed in accordance with the laws of mnemonics, and the suggestions to teachers are based on the same laws. The result is that the memory is relieved of strain and the pupil is better able to concentrate his mind upon the sound.

Based on the three principles mentioned above, a ''Preparatory Course'' has been developed as the first group of lessons in English for foreigners. This course comprises thirty lessons divided into three series: the Domestic, the Industrial and the Commercial. The first deals with the experiences of the man in his home life and clothes these experiences in a new garment of language; the second takes up his work life and should as far as possible be related to the man's particular occupation; the third pertains to his means of communicating with the world around him. The following are the subjects dealt with in the thirty lessons:

Series A. Domestic

1 Getting up in the morning.
2 Getting wood to light the fire.
3 Lighting the fire.
4 Preparing breakfast.
5 Table utensils.
6 Eating breakfast.
7 The man washing.
8 A family of eight.
9 Welcoming a visitor.
10 Going to bed.

Series B. Industrial

1 Going to work.
2 Beginning the day's work.
3 Shining shoes.
4 The miner going to work.
5 The railroad laborer at work.
6 The laborer in the steel works.
7 A man looking for work.
8 Quitting a job.
9 A man injured.
10 Finishing the day's work.

Series C. Commercial

1 Writing a letter.
2 Buying and using stamps.
3 Going to the station for a railroad ticket.
4 Taking the train for New Haven.
5 Pay day.
6 Home expenses.
7 Buying a hat.
8 Taking money to the bank.
9 Sending money home.
10 Buying a lot and building a house.

The complete text of the first lesson in the Domestic Series is as follows:

awake	:	I awake from sleep.
open	:	I open my eyes.
look	:	I look for my watch.
find	:	I find my watch.
see	:	I see what time it is.
is	:	It is six o'clock.
must get up	:	I must get up.
throw back	:	I throw back the bed clothes.
get out	:	I get out of bed.
put on	:	I put on my pants.
put on	:	I put on my stockings and shoes.
wash	:	I wash myself.
comb	:	I comb my hair.
put on	:	I put on my collar and necktie.
put on	:	I put on my vest and coat.
open	:	I open the door of my bedroom.
go down	:	I go down stairs.

This lesson comprises seventeen sentences. No lesson should be too long. The mind can take in only so much, just as a vessel holds only so much. If two quarts are poured into a vessel that holds only three pints, some of the commodity will be spilled. If an attempt is made to teach a lesson that is too long, some of the matter will go to waste. An adjustment of the lesson to the capacity of the average pupil is necessary in order to get the best result, and no lesson should be longer than twenty sentences.

The arrangement of the sentences gives the successive steps in the experience. That is the way one dresses morning after morning. Every other experience can be similarly arranged. Man is a creature of habit and without thinking he does a number of things in the same order every day. If we were to ask him why he puts on the left shoe first or why he buttons the right side of his collar first he could give no reason but that it is what he does every morning. The lesson describes the successive steps taken in the operation, and makes it easy for the pupil to learn.

An objection has been made that "some very important articles in dressing are omitted." It is true that these articles may not be mentioned in the lesson, but the interested teacher will not omit them. The first night he will teach what is on the sheet, but when he reviews the lesson at a later date, he will mention every common article of apparel. This subject is explained more fully in the chapter on requirements in teachers, page 44.

Another objection has been made that "The foreigner does not wear a collar and tie." This may be true, but the nearer he approaches the American standard the surer he is of doing so. The object of the lesson should be not only to teach English but also to raise the standard of living by suggestion. Mention is made in later lessons of "piano," "music," "parlor," "a clean house," etc., all of which may appear inappropriate in view of the way many of these people live. But as the effort should be to help the men to a higher standard of living, these suggestions are not only justified but beneficial.

The number of different words in this first lesson is fifty, and the student who has mastered them feels that he has made progress. If the lesson is taught properly, the student will get more than sixty words by the end of the session, as is explained more fully on page 44.

It will be observed that the lessons are taught by sentences and not by separate words for the unit of language is the sentence. Thus, the pupil obtains his introduction to our language in simple sentences which clothe familiar expressions, and after mastering the lesson he will rehearse it every time he encounters the experience.

The same general principles apply also in the Industrial Series. There are certain experiences common to all workers. Looking for a job, coming home from and going to work, going to the first aid station with an injured man, etc., may be used in teaching any group of men. Lessons also should be prepared bearing more directly on the particular industry in which men in the class are employed. For example, special lessons should be formed for men engaged in coal mining, foundry work, work around blast furnaces, etc. The men will be more interested in such lessons and will appreciate the practical value of their endeavors.

The Commercial Series is especially valuable to non-English speaking people. One of the important reasons for the exploitation of the foreigner is the limitation put upon his trading. There are thousands of foreign-speaking colonies in the land where foreigners are unable to go to the English stores for simple articles used in the home and are entirely at the mercy of the storekeeper who speaks their tongue. The men and women often cannot go. It would mean

a great deal to these peoples if their sphere of purchase could be enlarged and if they could enjoy the benefit of wholesome competition. Many foreigners go from place to place in quest of work. If they were assisted so that they could ask and reply to simple questions, a real service would be rendered to humanity. It is only as these people are enabled to express their wants and to touch the varied sides of American life, that they will realize the hope this country holds out to every honest and sincere person who comes here in quest of larger and better opportunities. The main gateway leading to these benefits is a knowledge of the English language.

2. Requirements in Teachers Teaching Foreigners.

The equipment needed by the teacher is a blackboard, crayon, copies of the lesson to be taught, the chart and a place to hang it, the objects referred to in the lesson, a newspaper or a sheet of paper to cover the lesson in review, and a pointer. These should be provided before the class meets.

The teacher should be perfectly familiar with the lesson. It is simple. He can read it any way he has a mind to, but this will not do away with the necessity of careful preparation. It is a mistake to think that he can teach a group of foreigners English without carefully preparing before he appears before them. He should know the lesson every word of it; that is the only condition of masterfully imparting it to the pupils. The teacher who does not prepare hesitates, makes mistakes which he has to correct, and makes an unfavorable impression upon the class. If he wants to succeed in the work of teaching foreigners, he must work conscientiously.

The lessons are to be taught in such a manner as to carry out the ideas outlined on pages 37 to 39. The lesson sheet is after the model given on page 40; and on the reverse side the lesson in the same form is put in script type, so that the student may copy it when writing out the lesson.

The verb belonging to each sentence is put on the left-hand side opposite the sentence. This is for the sake of emphasis, because the verb is the life of every sentence; it is the pivot upon which everything turns, and it is the part of speech which has greatest inflections and is most difficult to master. It is necessary to rivet the verb of each sentence in the mind, for upon it the teacher will play and help the pupil to master the use of words and the formation of sentences.

Every lesson should be divided into three parts, which will afford two resting stations. In the above lesson the first part should be taught in the following manner:

The verbs should be taught so that the pupils can rehearse them in order—"awake," "open," "look," "find," "see."

As soon as the verbs are known, the teacher should pronounce the verb *"awake"* and then say the sentence: "I awake from sleep," illustrating it by an appropriate gesture. This should be repeated three or four times. Then the teacher should say *"open,"* follow it with the sentence: "I open my eyes," and fitting the action to the word. This should be repeated as with the first sentence. Then he should pronounce the first and second sentences. He should proceed in the same manner with *"look," "find,"* and *"see,"* repeating them as often as he finds it necessary, but joining each step to the previous one, until the class is able to say the five sentences at his suggestion in gesture and in the motion of the lips as if he were uttering the words.

The teacher should take up the second part of the lesson in the same way, moving forward step by step, as in the first part, until the pupils are able to rehearse it at his suggestion in gesture. Then he should attach this to the first part and begin "I awake from sleep" and go as far as "I put on my stockings and shoes." These two parts should be gone over three or four times, until the pupils are able to rehearse the whole at the teacher's suggestion in action. The third part should be treated in the same manner.

The average class of foreign-speaking men will learn the lesson in about 30 minutes and will be able to go through it at the suggestion of the teacher fairly well.

This is the first step in teaching and is known as *oral instruction.*

The next step is *reading.* The teacher should hang up a chart on which is printed the lesson and the class see the words for the first time. They read the lesson in concert. This is repeated three or four times. Then the teacher should pass up and down the chart from place to place to test the ability of the class to read the sentences.

The next step is *writing.* The teacher should give a leaflet to each pupil containing the lesson which they have learned. The pupils should read the printed page once. Then they should turn over the sheet and on the reverse side they will see the lesson in script form. They will now copy this and the teacher will pass from student to student, correcting and suggesting improvement, and giving encouragement to the pupils.

The fourth step is *review.* The teacher covers the sentences on the chart with a newspaper, leaving visible the verbs. He then asks what is the first sentence. The class will not know what he means. All he has to do is to illustrate the first sentence by gesture and the response will come immediately. The class now understands what the

review means and will respond to the question "what next?" "then what follows?" "and then what?" while the teacher interjects such words as "good," "that's it," "first rate," "excellent;" "that sentence once more," "splendid," "try it again," etc. It is in this way that the pupils get more than the lesson, for it will not be long when they will be able to use aright the subjective comments interjected by the teacher in the process of the review.

The fifth and last step in teaching each lesson is *grammar practise*. This does not mean the teaching of grammar, the most abstract of sciences, as is done by grammarians. The teacher should avoid definitions and abstractions as he does pitfalls when walking; but he should give the pupils practice in certain forms, so that they will get the instinct of grammar. Let him begin with the personal pronouns, "I," "you," "he," "we" "you," "they." The first lesson uses "I" wholly. The class should be asked to go through the lesson putting "you" in place of "I." This will give the pupils a lesson in the possessive and reflexive pronouns. The men will see the reason for this but it will require considerable practise before they are able to carry through the exercise correctly. The use of the third person singular will then follow. This requires the singular form of the verb and will present considerable difficulty to the students. In the preparatory course in English for Coming Americans, lessons in grammar should be carefully planned and carried out by the teacher.

After the second lesson, time should be taken in each session for review of the lesson given two nights previous. When the third lesson is being taught, the first should be reviewed; when the fourth is taught the second should be reviewed, etc. When the teacher reviews, it should be by the question and answer form. In reviewing lesson one, he should say: "When did you get up?" "At six o'clock." "Tell me how you dress." "I put on my pants, my stockings and shoes." "Did you wash?" "Yes, I washed my hands and face." "What clothes did you put on after you washed?" "I put on my collar and necktie and my coat and vest." "How did you leave the room?" "I opened the door and went down stairs."

The teacher can also vary the exercise by putting the verb "open" on the blackboard, then make the gesture, fitting the sentence: "I open my eyes." Then let him take the knob of the door and open it and ask "What am I doing." Then let him open the window, open a book, open the drawer, open his hand, etc. This will give the pupil an idea how he can use the verb and will suggest to him the possible use of other verbs, which the teacher will illustrate as he goes on teaching lesson after lesson.

The instructor should never be weary of repeating. The secret of success is repetition, until the pupil gets the correct accent and is able to utter the sentence aright. The teacher should also speak deliberately and clearly. It is just as easy for the pupil to get the right as the wrong pronunciation. If the teacher is patient, talks plainly and encourages the pupils, they will soon talk as he talks. Each lesson should also be illustrated. Every object referred to in the lesson should be procured and used in class as the teacher gives the lesson. The sentence "I find my watch" ought never be taught unless the instructor finds a watch and exhibits it. "I comb my hair" should be accompanied by the action. No teacher can do his work well unless he is able to act. The whole of the lesson should be as a panorama before his mind and so possess him that he cannot teach it save as every sentence finds expression in fitting action. If he cannot act before the class, he had better not teach. Merely to pronounce the words, "I awake from sleep," is not enough. This sentence describes an action and the ingenious teacher should make it clear to the class what he means, though he makes himself ludicrous in the effort. The teacher should be ready to make himself all things to the men under his instruction, if thereby he will make them understand, talk, and intelligently grasp his spirit as well as his instruction. And the fact that the teacher knows nothing of the language of the man he teaches will not be a hindrance to him. It will rather help the class in the object it has in view. Men who teach, knowing the language of the pupils, are ever in danger of conversing with the scholars in that tongue and the students use it in addressing the teacher. If he knows nothing of this language, both parties are under pressure to use the English language if they want to communicate with each other. At first, the teacher and students will depend upon the universal language of loving sympathy and kindly patience. Every foreigner appreciates these qualities and will return them fifty fold. Mutual affection and esteem smooth the avenues of communication and they are indispensible if the class is to be a success.

For the guidance of teachers, the Young Men's Christian Association has outlined the following ten points which are necessary for success:

ATTITUDE. Don't measure the foreigner by the coat he wears. A man may have great thoughts though he eats garlic and cabbage. Foreigners in congested tenements and dirty bunk houses have trod the aisles of cathedrals hoary with centuries of worship. The "fifteen decisive battles of the world" were fought by these men's fathers. They know life and have bravely launched on America's unknown

sea. Honor this man of a more ancient civilization than ours and don't think yourself his superior.

PREPARATION. Horses know chaff and foreigners detect shams. Wheat is food in the well-baked loaf. Know the Roberts system and get each lesson well in hand before you appear before the class. If you are interested, the men will be. Digress if you must, but don't forget the goal. Watch chances for hints on citizenship, current events, our institutions, etc., but beware of shooting over the heads of your pupils.

PUNCTUALITY. It costs a lot to be regular and prompt, but it pays and is contagious. Be more than a teacher to your class—a model in qualities that win. The belated teacher will soon want a class, the prompt one will need an assistant.

CHEERFULNESS. Make the class hour a cheerful one. Greet the men with a smile—it may be the first they have seen that day. When fun flows, don't shut it off—regulate it. An hour and a quarter may seem short, but it's better to close with eager faces than with drowsy intellects.

METHOD. The beaten path is the frequented one, and the well-grounded lesson is the reviewed one. "Less haste, more speed," holds good here. Review past lessons by question and answer, but always mix gray matter with the review. Beware of the star member in the group; let his light shine—to illuminate the rest and not over shadow them. Encourage the backward, give him personal attention. If you have two grades, they need two teachers—get an assistant.

ATTENDANCE. Carelessness never ripens into success—keep a roll on which the names, addresses and attendance of each pupil are entered. If one is absent, find out the cause. Send him a postal card, but a personal call is better. Don't say, "One less makes no difference;" that one may have his hand on the rope that rings the death knell.

INTIMACY. Know your group individually. The rind of the orange is sour—you must go inside for the juice. Sit with the men and learn their problems, and you'll be surprised how sweet it is to help the man lower down.

BROADNESS. Know the yearnings of the foreigner's heart—they cannot be measured by his earnings. Heed his needs and be ready to meet them. Hints on health, hygiene, conduct, dress, morality, etc., will be appreciated. Arrange for lectures by capable men which will edify, entertain and stimulate. Work for the whole man and not for his brain only. Let him know that you believe in Jesus Christ as the answer to the soul's need.

EXAMPLE. Truth incarnated is better than truth inculcated. A good teacher gets honor, but a good man wins love. Your position

or standing will not impress the foreigner, but your life may settle the current of his for eternity.

COOPERATION. The oyster is good—out of its shell. If this work is good, tell the other fellow about it. A good thing in one town is equally good in another. America wants men of conviction and courage to make future Americans of foreigners. Commercialism will not do this, intelligent sympathy will. The new Crusade is against foreign colonies on American soil. The United States must be homogeneous to subdue the continent and you can help to make it so.

We have prepared readers for the men who will graduate from the simple course outlined in the previous lecture. Many men who have completed the preparatory course will not care to go further. They can talk a little and are able to make their wants known and understand the foreman. Others however will be desirous of securing a greater knowledge of the language, and for them readers have been specially prepared. In taking the men through a reader the teacher should ever guard against the temptation of teaching book English, rather than of developing conversational English. Many foreigners who can read fairly well, are often unable to express themselves in simple sentences because of lack of practice in conversation. As long as the student is in a class for the purpose of learning the English language, no effort should be spared to lead him to the practical use of our tongue. For this purpose, the teacher should never forget to lay greatest emphasis on conversation. Whatever is taught should also form the topic of conversation; whatever can be thrown into dramatic form should be done so, the pupils playing the necessary parts.

Most men who will continue their studies will want their naturalization papers. Here the teacher will find a prolific source of conversation. The form of Government, the duties of the several officers in the municipality or the township, the duties of the State and Federal officers, the items of news which daily occur illustrating the several powers conferred upon them, all these will afford good material for imparting knowledge and interesting topics to discuss in class. The art of diatetics was used to advantage of old to quicken men's thoughts. It may well be used today in the classes to impart knowledge and to help foreigners to acquire facility of expression in the English language.

In this work pictures have been used to good advantage. To tell what one sees in a picture is an appeal to the imagination, as well as to one's knowledge of the language used. Cartoons have been used with great interest in this way, while the standard pictures, reprints

of which can be easily procured, have never failed to be of interest to the pupils.

The wise teacher will know his pupils and will adjust the lessons to their need. He will know the peculiarity of each and will watch for the weak spots, that he may kindly strengthen them. Tact and sympathy are never failing qualities, and the man who lives to help his brother man will never count the cost when leading a group of men into the knowledge of his mother tongue.

3. How to Start Work for Foreigners.

The foreigner is approachable along three lines of his life, *the industrial, the social* and *the religious.*

I. *The approach along the industrial life.*

The immigrant entering American industries is under a great disadvantage. In Washington, Pa., a man in the glass works was employed for 6 months and was unable to understand a word of English. There was no other man in the plant able to talk with him. Can any one imagine the life of that man during this time, working each day, and no one to talk to? The foreman said he was very sorry to lose him because he was a good workman; but at the end of six months the man left the plant and went to another part of the country where he could find some of his own people. Let any one try to make his want known to a man with whom he cannot talk and he will have some idea of the hardships these men are under in trying to make a living. When Mr. Shepley, the President of the West Toronto Association visited the Continent he met an American. The man ran up to him, shook hands vigorously and said, "I am glad to see a white man once again." What these men experience in their various lines of employment is known only to themselves. It is a very uncomfortable situation to be in, and one from which every reasonable man tries to find relief.

The foreman and superintendent of a plant are inconvenienced if they are not able to communicate with their employees; it is not a satisfactory situation. It is one of the greatest compliments to the genius for organizations in America, that employers have been able to marshall the labor force of many different nationalities and astonish the world by a great industrial progress. The tower of Babel came to a stand still when the tongues of the men building it were confused, but in the Ford Motor Company plant there are 52 different varieties of people, and they turn out 1000 automobiles in a day of 8 hours. Some of the admirers of Mr. Ford say that if he had been in Babel at the time that tower was started he would have finished

the job. The only way the Ford people are able to get work out of these men is by a minute division of labor. There are men whose only work is to put 8 bolts in place on each machine, and the men next to them are employed to put 8 burrs on the bolts. They do this continuously for 8 hours a day. Other men are engaged in manipulating 2 little ladles from which they pour molton metal to form the bearing of a shaft. Other men push cylinders from one place to another, and still other men spend 8 hours with a hammer and chisel to clipp off the waste material. These men do their work well, and yet they know no English. They do it possibly as well as if they were able to talk English; but suppose something were to go wrong, then the disadvantage would be instantly felt. The men working together on this operation of fixing molten metal on the bearing are often of different tongues, and they can not communicate with one another. This may tend to efficiency estimated in production, but it is not human. Man is more than a machine. If he cannot communicate with his fellow men, he will soon become something less than man. Even in the Ford plant the Company has announced that all its employees must learn the English language. The heads of the departments have been advised to have all their men understand one language in common, and in order to speed the process the order has gone forth that no one in future will be employed in the Ford plant unless he speaks the English language. Employers more and more feel their obligation to their foreign speaking employees. They know that when an ear cannot understand the instructions given, and the tongue cannot communicate with others, and element of danger is increased, so that synchronous with the slogan "safety first" is heard the other, "learn English."

The need of a common language, the effort to eliminate risk, the need which the workers feel, and the sentiment of employers favoring practical schemes of serving the foreign speaking men, make it comparatively easy to open the door of opportunity to do this work. Companies are willing to cooperate in a practical program of work for foreign speaking men. If a teacher desires to teach English to the men at any plant, he should endeavor to obtain the interest of the employer. To do this, he should be able to explain the proposed plan of work, to show the method of instruction and to point out incidentally the bearing of the work upon the industry in question. Some definite plan of cooperation should be laid before the superintendent. The teacher should work out a program similar to the following:

A. He should find out what nationalities work in the plant and what is their number as compared with the total number of employees.

This information ought to be in the office files of the company, but, if not, it can be secured easily from the leaders of the several departments, or possible from the straw bosses of the plant. It may be that the information which is required may be of value to the employer, and he will be glad to secure it.

B. In the second place the teacher should find out where the foreign speaking men work in the plant, and if possible he should visit that department. He should get acquainted with the foreman and try to interest him in the work for foreign speaking men. He should also find the leading foreigner in that group and tell him the plans for helping his fellow countrymen, asking his advice about the work and soliciting his help.

C. The teacher should have cards printed in the language of the men in the plant to explain the purpose of organizing a class in English. These cards should be distributed among the employees by the foremen or the straw bosses. On the lower section of the card there should be a perforated line, below which is a place for a man to write his name. These cards should be signed by the men and returned to the foreman. If the men cannot read, an interpreter should be asked to explain the work and to urge the men to come and join the English class. The fact that a man is not able to read or write in his mother tongue is no barrier to his learning the English language.

D. When a group of 10 to 15 men have signed the cards, the consideration of a meeting place should be taken up with the employer. If the men can meet in the plant, or in a building attached to the plant, arrangements should be perfected accordingly. If this cannot be done, a suitable place outside the plant should be found, in close proximity to the locality where the foreigners live. The question of rent, janitor's service, heat, light, etc., should be investigated, an estimate of the entire cost of carrying on the work should be submitted to the employer, and an appropriation to cover this cost should be discussed.

E. If the work is started under the auspices and with the financial support of the company, it would be advisable for the teacher to keep the authorities of the plant in touch with the progress that is being made. This could best be done by submitting each month a report of the work.

II. *The approach along the social life.*

It may be that the teacher will not be able to obtain a hearing with the employer and cannot reach the foreigners through the industrial plant in which they are employed. He should then try to approach along the social life. In every foreign speaking colony the people have their social life. The foreigner would not be human if

he did not have this, for man is a social being and society is based upon this very power. One of the important discoveries that will result from an investigation of a foreign speaking colony is the multiplicity of lodges, clubs, organizations, etc., among these men. There will probably be an organization for mutual benefit; an organization for physical exercises, like the Turnverein among the Germans, and there will be educational societies, literary clubs, dramatic clubs, political organizations, dance clubs, etc. It is only by investigation that the number of these bodies can be ascertained, and they will exist among the men of all nationalities. In connection with one of these organizations it is often possible to stimulate an interest in classes for the study of English.

The way to proceed is as follows:

A. The teacher should distinguish between the many clubs and should find out the character of the particular club with which he desires to cooperate. Some organizations are more disposed than others to a project of this kind. The National Slovak Society and the National Polish Alliance have statements in their Constitution advising their members to study the English language, to take out naturalization papers, and to become citizens of the United States. Educational clubs, literary societies, and library associations, are made up of men who are anxious to improve themselves, and would be inclined to avail themselves of the opportunity to take lessons in English.

B. In the second place he should find out who is the president or secretary of the society with which he desired to take up the work. He should interview this officer, explain the purpose, show the method of procedure, and state the cost of the lessons. Nothing should be hidden from this officer, in order that he may not imagine there is a "nigger in the wood pile." The leader among the foreign speaking men is a man of influence; and the teacher can often win him by being perfectly frank in the presentation of the work.

C. If the leading foreigner is disposed to favor the plan, the teacher should make arrangements to appear before the society or club and to present the subject to the men when they are assembled in a body. He should make it plain that he is not there to make money out of them, but that he proposes to help them to adjust themselves to America. After presenting the facts, he should offer to answer any questions which may be in the minds of the men present. Then he should retire and let them discuss the matter.

D. The teacher should have blank cards such as have been described for presenting the work at industrial plants, and if the society is willing to take up the work, he should distribute these cards among the men. Every one who wants to join should sign a card, and hand it

to the president or secretary. If the number of men anxious to learn is large enough to form a class, the matter of a meeting place should be discussed. The hall in which they are in the habit of meeting is often the best place. In some districts the public school board is willing to cooperate by furnishing a room, janitor's service, heat and light. This is a desirable arrangement and one in line with public service. Many successful classes have been carried on in boarding houses. In general, the meeting place should be within convenient distance of the place where the majority of the men live.

III. *The approach along the religious life.*

The four leading creeds of immigrants to America are Roman Catholic, Greek Orthodox, Jewish, and Protestant. Estimated according to their numerical importance, the Roman Catholics represent 60% of the immigrants; the Protestants 25%, the Jews 10%, and the Greek Orthodox and others 5%. There are some Mohammedans and some followers of Confucius but their number is very small. It is important to ascertain the predominating religious faith of the foreign speaking men if classes in English are to be established. This is especially true in a community large enough to have organized religious services and spiritual leaders. A teacher who desires to cooperate with the priests or pastors should proceed as follows:

A. He should visit the religious leader of the men and explain that the motive is humanitarian, the object being to help the men adjust their life to the country to which they have come. The teacher should describe the method and should make an appeal for cooperation. It is often possible to hold the classes in the Parochial School, or in the Parish Vestry or in a hall attached to the Church.

B. If the Priest or Minister is willing to cooperate the teacher should appoint a night when the school will begin, should secure such assistants as may be necessary to do the teaching, and should get the necessary equipment, such as blackboard, charts, lessons, utensils, etc. He should endeavor to have the Priest or Minister present when the men start work.

C. As the work progresses the teacher should keep an accurate record of attendance and should give a weekly or monthly statement to the Priest or Minister. These regular reports will do much to cultivate the interest of the religious leader.

D. It may be that there are societies connected with the Church. In order to gain access to these the teacher should find out when they meet, and should obtain from the Priest or Minister the privilege of addressing them. If work can be started under the auspices of a society of this nature, the men will often take greater interest than if the classes were held in direct cooperation with the church.